Lutheran Herald

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All Madagascar Wept . . .

One of our Madagascar family was taken from us suddenly this month—Elna Bolstad, wife of a missionary doctor. And, as Pastor Rajaonarivelo, president of the Church, tried to explain to a full church the hurt, the grief of this nation over the loss of this person whom they loved and who loved them so much, he said, "All Madagascar weeps."

Can this short tribute reveal the emotions of our hearts—both Malagasy and missionary? Can it describe the glow that the thought of her selfless testimony left with each of us? Can it picture how she had made her whole life an effective ministry for her Lord—how her days and years had been full of an unassuming, gracious, and winsome concern and interest in everyone that knew her?

Only in retrospect did we truly weigh the impact of her Christian personality on us and on the Malagasy nation. We knew why Madagascar wept. We saw how the Lord had been able to fashion her whole life into a unique ministry.

Statistics can't tell of the place she filled in the home of the busy mission doctor—how she found time to work at his side, as well as taking care of most of the x-ray development. Nor can we measure the endless hospitality she showed to all who came to "see Doc." They had to be fed and housed, and their anxieties were calmed because she shared their burdens.

We treasure what she did for all our children at the boarding school in Fort Dauphin. Two full days a week she devoted to teaching music to all of them—piano, violin, clarinet, trumpet. We remember the fine choir she had patiently trained, and the achievement of a missionary children's orchestra playing "Send Out Thy Light."

Hers was a great and full service.

We know that the greatness of our sense of loss is also a measure of the greatness of her service. Now we can see how much that one short life has meant for the Malagasy nation and for the Lord. And after the tears we can say, "Lord, You in your steadfast love know best," and our hearts are stirred and fired with greater zeal.

"Weeping may endure for a night, but joy cometh in the morning." Her memory and God's nearness to us these days have spurred us on to prepare with a new dedication for that morning of joy!

GORDON RUUD
Superintendent, Madagascar Mission

(See obituary on page 20)

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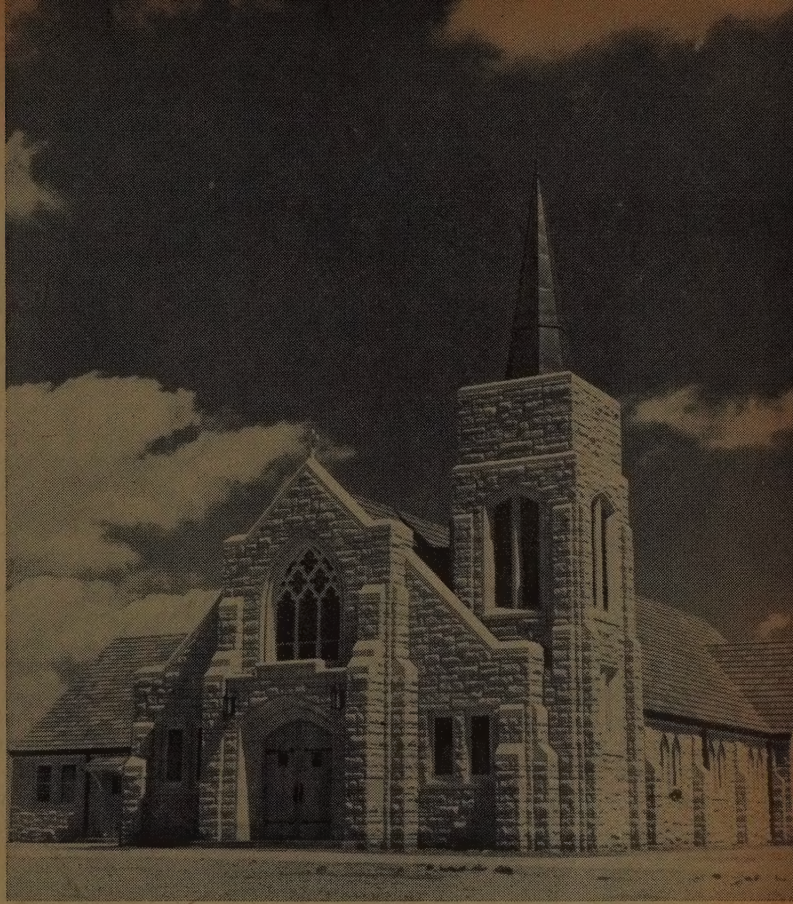
Isolated but not Separated



By O. G. Malmin

e should approach the Oklahoma and Texas Panhandles from the air. Especially fortunate is the er who makes the trip in one of the faithful old horses of the airways," a DC-3. It doesn't fly so high, and, compared with many planes, it doesn't very fast either. The result is that, winging southward from Kansas City, the passenger can get a good view of the country he is flying over.

t? From the air it seems absolutely flat. Of e it isn't. One can follow water courses by the along the banks. There are also shallow depres- locally called "breaks." But the lasting impression flatness. This is prairie land with a vengeance!

hen I made the flight, in the latter part of June, wheat harvest was at its height, completed in some s. One could look down and see harvested fields st endless in expanse. Here and there the harvest still going on, and the big self-contained threshing ters, called "combines," waddled across the land ll the world like some sort of prehistoric animals. st came Kansas—seemingly endless in extent. Then nor slice of Oklahoma, and the plane let its pas- r off at a small town in Oklahoma, just a few from the Texas border, a town called Guymon. Finally came a trip of about 18 miles by car into the Texas Panhandle. There was the object of the journey —the so-called Oslo community, with, at its center, the well-known Oslo Lutheran Church, home of one of the most unique congregations in The Evangelical Lutheran Church.

This is a congregation I have been hearing about for more than a quarter of a century. Many and many a time I had hoped to visit it. Sometimes, you know, when a person has heard about and read about and thought about a certain place for a long, long time, the realization falls short of the anticipation. Would that be the case here, I wondered?

What was it I had heard about this congregation? That it is the most isolated congregation of the ELC —with its nearest neighbors in Colorado Springs, Fort Worth, and Oklahoma City. The only congregation in the ELC which built two churches in the course of a year. The congregation which probably has the most enviable stewardship record of any one of the 2700-odd congregations in the ELC. All this, and more, I had heard about it. Now I was to see it with my own eyes, hoping, of course, that there might be a story growing out of the visit.

It was a short stay. I reached the parsonage in the middle of a Saturday afternoon and left again Monday morning. Yet, someway, the impressions of that very short stay are more clear-cut than has been the case in many a place where the stay was of much longer duration. Part of that is due to the uniqueness of the country. Part of it stems from the fact that one dealt with people who combined the candor of the westerner with the hospitality of the southerner—certainly a combination which can make the stranger feel at home in nothing flat! And a part of it was the fact that here one found oneself in a congregation so unique that it beggars complete description.

Oslo congregation will celebrate its 50th anniversary next year. It is a community which was settled through the efforts of a land company; more accurately, through the activities of a representative of a land company, a man who was born and raised in Norway, and who was, furthermore, a devout Christian and an ardent Lutheran. He succeeded in interesting quite a group of people of Norwegian descent, many of them from Iowa, Minnesota, the Dakotas, and Wisconsin, in settling in this northwestern Panhandle area of the state of Texas. Land was cheap, and prospects seemed to be promising.

The history of the congregation, although it is certainly interesting, need not concern us here. As already remarked, the land agent who was responsible for beginning the settlement —a man named A. L. Mordt—was deeply interested in the Church. During each of the first two years of the existence of the congregation, he paid $800 for pastor's salary, and during the third year $250. He also commissioned the painting of an altar painting for the church, which was built in 1911 and 1912. It was lost in the sinking of the *Titanic,* whereupon Mr. Mordt commissioned another painting, which was in use until recently. The congregation was formally organized in the early winter of 1909 and, as already remarked, the first church building was erected in the winter of 1911-1912. It served the congregation until 1949.

Next comes the story of the two church buildings which were erected in one year. The need for a m quate church building had been felt in the thirties. In beautiful stone building was er a cost of about $100,000. It wa into use in February, 1950. B the morning of Sunday, Febru the new church was complet stroyed by fire. It had been only four Sundays, had not eve dedicated. Surely a tremendou to this small congregation! articles of equipment were sav cluding the bell. Lost in the f a new electronic organ.

Nothing daunted, the congr set to work building another at once. Their action was haste the fact that their first, original had been torn down as soon as possible to begin worshipping new church. For the time being porary quarters had to be foun fore the year 1950 was at an en new church had been erected an dedicated to the glory of God. So the folks philosophically tell the that perhaps the Lord was quit ing to see the lovely church des by fire because, as one man put it just hadn't thought far enough the new new church, more ade provision was made for educa and social life facilities. Thus it about that this congregation e two churches in the space of one If I am not mistaken, the church free of debt at the time it was cated.

Since then a new parsonage ha been built adjacent to the chur is a lovely and commodious dw house for the pastor. The cost somewhere in the neighborhoo fifty thousand dollars. Thus this gregation owns property valued cess of $150,000.

This is all the more rema when one learns how very sma congregation actually is. As of there are 45 families or single The baptized membership is 17 confirmed membership 97. No nearly as I was able to understa there a great deal of possibili growth in membership. As a r of fact, it is already a widely sca congregation. Twenty of the fa or single units, comprising alm third of the congregation, com

Oslo is distinctly a "family" congregation. The picture was taken during the brief "break" between Sunday school, which everybody attended and Morning Worship, which everybody also attended.

more to attend services. Two-
f these were at one time mem-
the adjacent Oslo community.
the exception of Oslo congre-
the general religious pattern of
rrounding area is Reformed
han Lutheran. Actually, most
growth in recent years has come
he fact that young people of
ngregation have married non-
ns. So strong is the pull of the
nity, however, that in most
e Lutheran brings his non-Lu-
spouse into the congregation.
resent pastor, the Rev. Robert
des, estimates that probably not
m one-half the families are re-
y intermixed.
t is that makes this congre-
unique? Much has been said
ritten about stewardship of giv-
let us begin with that—al-
it is my conclusion that this
no means the most interesting
f the congregation's life. How-
hat it is unique will have to be
ed.
us look at a few figures. For
he congregation adopted and
a budget of $20,463; for 1958
nount was $22,918. I have before
I write the budget goal set for
This shows a total "minimum
of $19,295, or $370 per week.
ver, Pastor Cordes explained that
s by no means inclusive. For
le, under the Mission rubric,
is an item of $1,000 called Mis-
Extension Fund. This has been
sed to $5,000, which will bring
udget up to a minimum of $24,-
et it be remembered that this is
get which is to be raised by a
egation made up of 45 families
gle units.
r is this the total story. In con-
n with this article will be found
ef boxed contribution by Dr.
S. Dybvig, executive director of
Missions in the ELC. If you
that you will discover that the
congregation has made possible
ormation of a congregation in
a, Texas, and has also voted to
nce Prince of Peace Church at
gton, Texas. Most of this is, of
e, loan capital, put up by mem-
of the congregation. However,
led is a grant-in-aid of five thou-

The church is the center of the Oslo community, and everyone participates in its activities, including Sunday school. Classes are not large, but attendance is almost perfect.

sand dollars a year for four years for the Odessa congregation.

But even this does not tell the whole story. I do not believe that I have ever visited a congregation where I heard of so many private and semi-private benevolence interests among the people as I did in Oslo congregation. Actually, I was not able to get a total figure, but I doubt whether it would be exaggerating to say that this congregation probably raises for the work of God's Kingdom a minimum of thirty-five or forty thousand dollars a year.

How is this to be accounted for? Is it because of great wealth? To be sure, that enters in, but it is far from the truth to say, as one person once said, that this is a congregation made up of a few "oil rich Texans." That is simply not the truth. Pastor Cordes went over this point with a good deal of care. Here is about the way he summarized the situation: There are a few families in the congregation—say four or five—who have a good deal of means; according to the standards of most of us, they would probably be called wealthy. It is true that all of them are generous. At the other end are a few families whose stewardship is not at all what it should be. In some cases, there is little or no interest, and consequently very little generosity, toward the church. However, the pastor hastened to add, most of these people no longer live in the community and are not active.

This means that the bulk of the congregation are in the medium income class. This includes 25 families, none of which gives less than $200 per year; and between 10 and 15 rather modest givers. In other words, it is possibly not an exaggeration to say that, with the exception of the few families who have considerable means, income-wise Oslo congregational members are in no way different from the members of a thousand other congregations of The Evangelical Lutheran Church.

This still leaves the question unanswered, why is the stewardship at such a high level? Pastor Cordes attempted to answer that question, and others with whom I spoke bore out what he had to say. The basic reason is the obvious one, namely, that Oslo congregation is made up of a deeply spiritual group of Christian people. One

Clifford Stedje (left) holds some stalks of 1958 wheat, which was the best crop in 15 years. Autra Ward (right), treasurer of the congregation, holds some of the 1959 crop, which is just average.

The new $50,000 parsonage, recently erected.

does not need to spend more than a short while in conversation with many of these people to realize that. The preaching of the Gospel and the administration of the Sacraments this half century have borne tremendous fruit in terms of depth of spiritual life.

Also, interestingly enough, the pastor ascribes some of this spiritual development to the fact that a good many people have come into the congregation from a Reformed background. Remember that Texas is a part of the "Bible Belt"—the stronghold of Fundamentalism. Say whatever you want to about the weaknesses of Fundamentalism, you will have to admit that it represents emphasis upon the fundamentals of salvation and the fundamentals of Christian life and Christian responsibility. Add to all that the fact that, by and large, Oslo congregation has been blessed with a series of pastors who have been towers of spiritual strength. It is, of course, impossible to make comparisons. However, this much one can say: Where one finds interest in the material things of the Kingdom, one invariably finds that it stems from a deep understanding of the spiritual things.

There is another facet of this matter of stewardship of giving which should be mentioned, namely, that the proportion of the giving which is for objectives outside of the congregation is unbelievably high. After all, it does not cost such a tremendous [illegible] carry on the internal activity [illegible] istry of a congregation of [illegible] 200 members! The remainde[r] money is used for other mis[sion] benevolent purposes, and ma[ny] am correctly informed, Oslo c[on]tion the highest giver per c[apita] The Evangelical Lutheran Ch[urch] the budget of its synod, not [only] tion extra-budgetary gifts.

Asked about this, Pastor Cor[nell] the significant explanation tha[t] of the people in the cong[re]gation realize that, since the cong[re]gation cannot expand much in mem[bers] must *expand through benev[olence]* The longer one thinks of th[is] more significant the statem[ent] comes. Look at it this way, [he] will: Here is a congregation [that] faces, as must every congr[egation] the world over, the Great C[om]sion of the Lord. That Great[er] mission involves the entire ga[mut] building God's Kingdom on e[arth] involves support of the local co[n]tion. It involves reaching th[e] churched in the community. [It] reaches out to encompass the [whole] world. Now look at an averag[e] gregation, say in a city. In th[at] place, the overhead of the con[gre]tion itself inclines to be very [high] In the second place, its program [of] pansion in its own community [will] occupy a good deal of the th[ought] time, and means of the congreg[ation] And the rest will go to reachin[g] "unto the uttermost parts of the [earth]

In the Oslo congregation th[at] of those elements does not take [a] mendously large amount of [money] The second is practically non-ex[istent] Any expansion that this congre[gation] is to enjoy has to be done "un[to] uttermost parts of the earth." In [other] words, this is a congregation wh[ich] attempting to *expand through b[enev]lences.*

Just one more statement about [the] ardship of means. Sunday ev[ening] just as I was getting ready to [leave] the churchyard, one of the fine [old] men with whom I had becom[e] quainted during the day drew [me] to the side and spoke to me ver[y] ously about the article which he [had] I was intending to write. He w[as] altogether sure that it was w[ell]

anything. Why? In the first because he feared that the ness of the Oslo congregation be played up. He said, "The ou have to emphasize is that s nothing here which cannot licated in many another place." d, I felt, in his doubts was also r it is good for any congrega- be held up as a model. Well, atever it is worth, there are his cannot avoid saying that Oslo gation is unique in its steward- do most heartily agree, how- hat there is many another con- on which could well "expand h benevolences," if it desired so.

ardship is not the entire story, er. I saw something in Oslo con- ion which carried me back to ildhood days and reminded me pe of congregational life which not seen in I do not know how years. *This is a congregation is the center of a community.* of us remember when that was mmon thing, especially in rural gations. The church was not he center of worship but the of social life as well. In a sense, even the center of the economic f the community. Sad to say, ing times and conditions have ht changes in that respect, and not believe that I would be able me another congregation with I am personally acquainted that is still true.

is true in the Oslo congregation. the average Sunday. The entire y goes to church. And practically e families attend. On an average ay more than eighty per cent of embers will be present, and often s closer to ninety per cent. They me to Sunday school and they all for church. Perhaps, as on the ay I was there, they assemble in the early evening. There will ames for the young people and ng among the older people. Then will be a meeting, in charge of oung people, with a program that s to have something for every- It is, in a sense, the old-fashioned ily Luther League." Actually, it ther a gathering of families, and all come early and stay late.

is worship-social-economic phase of life inevitably draws the people to their church and congregation with a loyalty so fierce that it has to be seen to be understood. People may move away ten, fifteen, twenty miles. Yet the center of their thinking is back in that community, and, if it is at all possible for them to do so, they will continue to have an active part in it.

The interesting thing about it is that there seems little likelihood that this phase of congregational life is coming to an end. I at any rate was not able to discern any feeling among the people that the congregation as a unit of life and fellowship was a bit weaker than it had been, say twenty-five years ago. In an age when the rural congregation is finding it increasingly difficult to maintain itself in the way to which it has been accustomed, it appeared to me that the Oslo congregation was as strong a unit of life as it had ever been.

One final point must be mentioned, even if there is not space to discuss it. Oslo congregation may be isolated from its fellow ELC congregations, but it is certainly not separated from them by anything other than miles! I have visited few congregations which showed a greater concern for, interest in, and loyalty to The Evangelical Lutheran Church than this one. It is a LUTHERAN HERALD "Honor Roll" congregation, and the people greeted the editor as an old friend; they really read the church paper down that way! Their knowledge of the institutions and missions of the Church is remarkably broad.

I hope this article hasn't been too laudatory. It is so easy to let one's enthusiasm run away. If it can provide incentive to even one congregation to re-examine its program and purpose, it will have been worth while. Everything else is incidental.

OSLO IS FIRST

In February I prepared an article for the LUTHERAN HERALD under the heading "Who Will Be the First?" In this article I told of a dream that has been mine, namely, that some place some time a congregation in the ELC would rise up and decide to fully sponsor a congregation not only once, but every four years, and thus become the parent of many new congregations as years go by.

Little did I realize that even while I was writing the article and before it would be published a congregation in the ELC was about to take this step.

Down in Texas, just five miles south of the Oklahoma border, is the Oslo Lutheran Church now served by the Rev. Robert L. Cordes whose address is Texhoma, Texas. This congregation of 97 confirmed members voted unanimously to provide $100,000.00 of loan capital for our new congregation to be established in Odessa, Texas. They also voted unanimously to give $20,000.00 in Grant-in-Aid to this same church, this amount to be spread over four years' time. (For good measure they also voted to lend $50,000.00 to Prince of Peace Lutheran Church at Arlington, Texas so they could refinance and at the same time build a Sunday school addition.) All of this is now being done without placing any mortgage on their church. Nor are they reducing the amount they are currently giving to the Synodical Budget.

While no congregation can make decisions today that will bind the congregation four years from now or forty years from now, the congregation was aware of the possibility of repeating this procedure every four years and thus establish twelve daughter congregations in the next fifty years and before their 100th anniversary (the congregation is now almost fifty years old). Nevertheless when the question was asked the congregation, "Is it your intent to carry this program through if it works successfully?" every hand was raised in assent. Therefore we dare to say Oslo is First.

—PHILIP S. DYBVIG

On September 14, the General Committees and the pastors of 1500 or more congregations of the ALC, ELC, UELC, and LFC will meet to begin an "Adventure in Commitment." They will participate in a stewardship program called the Sector Plan.

Under this plan, groups of congregations in a given area carry out their plans at one time under a trained lay leader. The congregations can use either the EMV (the Every Member Visit program) or STEP (the Stewardship Total Enlistment Program).

Pastors and laymen of congregations who have not signed up for the Sector Plan are invited to "listen in" at the September 14 meeting if they wish to learn about the program.

This summer, at sixteen two-day leadership schools held in every area of the United States, 380 men were trained to help the congregations in their area to carry out their stewardship programs.

This is the story of four of these men, and what the experience has meant to them . . .

I've Got My Book and My Moneys.

By Carmen Mi

Photos by Alton Hal

When Kal Makela got his first call to become chairman of his congregation's stewardship program, he did a lot of out-loud debating about whether he was capable of doing the job.

His three-year-old son Stevie settled the matter very nicely. He came in with his little Bible and two pennies and announced, "I've got my book and my moneys and I'm ready to go." Ever since, Kal has depended first on his Book, and he has been ready to go.

Kal is one of 380 men who have been trained, this summer, to be sector directors of the Sector Plan being sponsored by the stewardship departments of the American Lutheran Church, The Evangelical Lutheran Church, the United Evangelical Lutheran Church, and the Lutheran Free Church.

We spent a day visiting four of them, and an interesting day it was.

We talked first with Bill Counihan, a member of Bethlehem Lutheran Church (ALC) in St. Paul, Minn. Bill is a warehouse manager, but right now he is helping Ed, his youngest son, get started in his first business—a fine new gas station in St. Paul.

His name, his dark, curly hair, and his ready wit made me suspect that he was neither Scandinavian nor German. He told us that he is Irish-French Can and had been a Roman Catholic for 22 years. In he spent 67 days as a novice, preparing to beco priest. Those 67 days led to his becoming a Luth He says, "What you do as a Lutheran, you do be you love God. What you do as a Catholic, yo through fear. There is always a whip across your b

Bill Counihan is especially pleased with Luthera because it gives the layman a chance to serve his ch That is why he is so enthusiastic about the stewar program, which emphasizes the responsibility o people and their ability to show their love of through their own giving and through their work the program. He calls his job as sector director o Sector Plan "the greatest opportunity in Luthera I have had."

He has been active in other areas of church too. He has served as chairman of the Lutheran mittee on Scouting and secretary of the executive of the Lutheran Council of Churches in St. Paul teaches a confirmation class at an ELC church i Paul, and last year spoke to the ALC district co tion on "The Layman's Relation to His Pastor."

Bill is very proud of his eight grandchildren

e sons—Bill, Jr., who is a psychiatric
a mental hospital, Henry, a Lieutenant
nder in the U. S. Navy, working with
nics and radar at the University of
nia, and Ed, the youngest, who is just
started in his own business.

net Kal Makela at his office in a state
ment building in St. Paul, where he
as assistant farm employment super-
or the State of Minnesota. The farm
ent program with which he works
s taking care of employment needs
h agricultural activities and food pro-

rant labor is one of the problems tack-
the department. It is their job to see
e Mexicans and British West Indians
ame to the state are not exploited, and
see that no foreign labor comes into
ate if domestic labor is available. Kal
orks with various committees that are interested in
e, and with the Governor's Committee on Farm
Migratory Labor.

is a member of Shepherd of the Hills (ELC) in
ins, Minn., near Minneapolis. He has been active
congregation ever since it started about four
ago. He has served as president of the congrega-
on the board of deacons, and is a three-year man
stewardship program. Two years ago he served
roposals chairman for his congregation's EMV,
ear as general chairman, and this year is serving
tor director.

er working with EMV, STEP, and now the Sec-
Plan, Kal is very enthusiastic about what these
rdship programs have done for his congregation.
kes them because they involve so many people over
ears. At Shepherd of the Hills there are very few
bers who have not participated in the programs in

Kal Makela at his state government office.

one way or another. Secondly, they take the load off the preacher—and stewardship is a job that laymen can and should do.

In talking about his work in stewardship, Kal says, "Personally this has been a wonderful spiritual experience for me. Something like this can certainly help the spiritual growth of anybody."

Kal is Finnish and grew up on a farm near Deer River, Minnesota. When he started school, he could speak no English, and he says he spent the first whole school year drawing pictures. The Makelas have three children, ranging in age from 5 to 12.

In Farmington, Minn., a peaceful town of about 2500 population located south of Minneapolis, lives Floyd Johnson, a member of Farmington Lutheran Church (UELC). Although this is the first time he has worked directly with the stewardship program, he has always been very active in his congregation. He served on the Board of Trustees of his church from 1932 until last January, and also served for six years on the synodical Board of Trustees

The Johnsons live in a very attractive brick double bungalow, and Floyd uses one half as his office. Although his principal job is insurance, more and more of his time is being used in his elective job of city clerk.

As city clerk, he pays all the town's bills and writes the minutes of City Council meetings, as well as doing all the paper work involved in issuing driver's licenses and that sort of thing. He has always been active in

Bill Counihan with the station's watch dog.

On the wall behind U. W. Tervo and his secretary are pictures of the Mayo brothers, founders of the Mayo Clinic.

civic as well as church affairs, and served for nine years on the City Council.

Floyd is Swedish, is married, and has two children, a married daughter and a son who lives at home and works with the Highway Department. In his work with the Sector Plan, Floyd is meeting with the representatives of the congregations of all four Churches in four towns besides Farmington—Faribault, Zumbrota, Northfield, and Cannon Falls.

The man who can't say no might be the way to characterize U. W. Tervo, a member of Bethel English Lutheran Church (LFC) in Rochester, Minn. He is one of those unusual people who seem always to be able to fit one more project into their already busy schedule.

He is also a man with a fascinating job—personnel director at the famous Mayo Clinic. As such, he is responsible for 1900 non-medical employees (a term which includes everything but doctors). Much of his time is spent in talking with people who are in trouble or who have retirement, salary, or supervisory problems.

It is a wonderful experience to listen to this man talk about his job. He tells you with pride that no one who is ill has ever been turned away from the Clinic—even if he couldn't pay a dime for his treatment. And he describes how the Mayo brothers conceived the idea that they could help treat the diseases of the world by training other doctors. Now there are 600 Fellows at the Clinic—all full-fledged physicians—who are learning under some of the finest specialists the world has to offer.

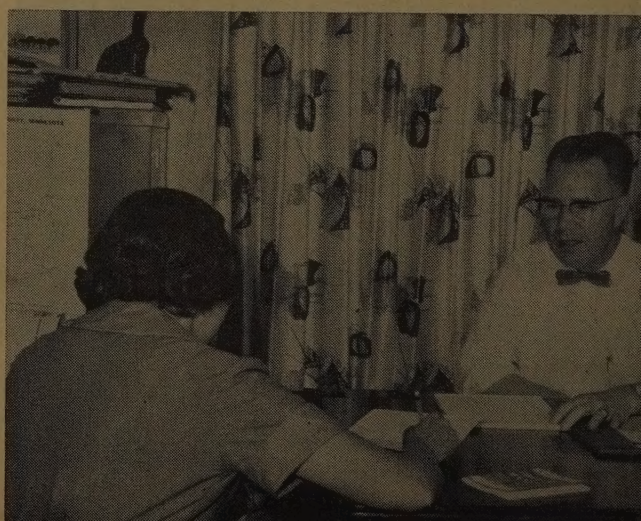
This was our second Finn (with the triguing first name of Urho) and u came to Rochester he was a member Finnish Evangelical Lutheran Church mi Synod). He spent ten years in profe boys' work as a Boy Scout executive in igan. (Naturally, he's been doing vo work with the Scouts ever since.) T was asked to spend five weeks helpi Suomi College in Hancock, Mich. He up staying five years as business admi tor.

In his local congregation he has bee eral chairman for the EMV, and has su fully put in a two-deep leadership s whereby an understudy stands ready t over. However, he ruefully admits th failed to find someone to replace him a eral chairman. "But," he says, "I can't n sit there and take what the Church h offer me. I have to do something for return."

The Tervos were celebrating their 34th weddin niversary, and were delighted to have all three of children at home. The oldest son is with the W and Salaries Division at the beautiful IBM plan Rochester; their daughter is married to a young a tect at Boulder, Colorado; and the youngest so at the University of Tampa in Florida and is ma to a nurse.

On September 14 these four men and 376 o throughout the United States and Canada will start year's stewardship program in the churches in area. If they, with their enthusiasm, can set off a c reaction, the budgets of all four Churches shoul over-subscribed by an overwhelming amount!

Floyd Johnson, in his capacity of city clerk, issues a driver's lic



The ecret Barriers" and the utheran Church

A review by
Sydney E. Ahlstrom,
professor of modern church history at Yale University Divinity School, of Vance Packard's The Status Seekers

(David McKay Co., Inc., New York, 376 pages, $4.50)

'ackard opens his discussion of American class- e with a nice observation remembered from his on a Pennsylvania farm: that one cow (her vas Gertrude) always came through the gate at the others followed in order, and that a runty cow" (name forgotten) almost always n last. In the pages which follow he applies myard lesson to the American people. Making se of his own senses, and deriving much from t, growing, and almost exciting literature that wn up on this subject, he provides an account lively, provocative—and valuable in many ways. ak of its value, however, brings us back to his rd again; for ultimately Gertrude became a neu- w, "our meanest kicker at milking time." Why? e another more aggressive cow butted her out place in the pecking order (if I may be forgiven erting to chicken language). Mr. Packard is also ned about the penalties exacted by our class- cation and the pressures (increasing, he thinks) create the "upgrading urge." In concluding sec- e interprets his findings and points to some ways dening the gates to opportunity."

veen the beginning and the end there is a great iat most readers will find instructive and inter- and even specialists will probably find it a use- mmary. This is, of course, an area of sociological that has produced an unusually large quota of readable, jargon-free writing. Indeed several llers have appeared, most recently David Ries- *The Lonely Crowd* and William H. Whyte's *Organization Man,* both now in paper-back form. aps Kenneth Galbraith's *The Affluent Society* also be mentioned for its stress on the underly- onomic trends.) But very few (if any) have writ- palatable a review of the whole field. In moving journalism to sociology, however, Mr. Packard ntacted at least one occupational malady, that of surprised when "scientific" observation verifies what was often widely known. After all, much of what he says is the half-instinctive knowledge of a great many people: astute real estate men, bankers, women's club presidents, aspiring mothers—and even ministers who know a "good prospect" when they see one. (This despite the fact that "class" is something of a dirty word in America.) Yet the book deserves a wide audience—though its place atop the best-seller list would seem to make the recommendation superfluous. In general the self-knowledge that such books make possible can serve us well. The Church, too, can be well served because it is especially vulnerable to class-pressures, yet deeply embarrassed by the result whenever its conscience has remained awake.

The Diploma Elite and The Supporting Classes

Mr. Packard finds the American people divided into five classes, though certain occupational groups fit this grouping very imperfectly if at all. Within an upper group which he calls "The Diploma Elite" he places (1) The Real Upper Class and (2) The Semi-Upper Class. He finds a college education as the decisive factor separating these two upper groups from the three "Supporting Classes": (3) The Limited-Success Class, (4) The Working Class, and, (5) The Real Lower Class. I'll leave it to the reader to guess at the meaning of these terms until such time as he reads the book. Of importance, however, is Packard's observation that during the last few decades the division between the upper and lower group of classes has changed from a "blue collar-white collar" distinction to an educational one. This chasm between Class 2 and Class 3 he considers to be the most decisive and significant in America, and one which is so marked that the term "middle class" has become confusing and relatively worthless.

In addition to these five classes the author sees another set of *vertical* groupings definable in terms of religion or national-origin, within each of which the five classes are ordinarily found and which also interact with the five-way division. Negroes, Jews, Roman Catholics, and certain other groups must be so understood. Within these groups, moreover, there are still other vertical sub-groups (German as against Eastern Jews, Irish as against Italian Catholics, etc.). All of these interlocking groups and status systems provide enormous possibilities for imaginative analysis, and Mr. Packard is not staggered by the task. Nor will the reader be bored. He may even be stimulated to some scientific sociologizing on his own.

Against this background Mr. Packard covers a great variety of matters—housing, shopping, friendship patterns, social clubs, voting and much else. He also devotes one rather wooden and unperceptive chapter to the churches. But fortunately the religious or theological significance of this book does not derive from these few pages though they show a disgraceful picture of "class" churches. The concern of the Church—clergy and laity—should be with the total pattern. Preeminent among these concerns (and quite aside from Mr. Packard's observations) is the fact that the Lutheran Church in America seems to approximate the actual class make-up of the people more exactly than does any other major denomination. This means that the Church has not lost contact with any group or type—though in some places, admittedly, its social attitudes and the political conservatism (often revealed in its church-papers) have sent laboring people out of the church altogether. Social aspirations probably account for less membership loss to the Lutheran Church than to any other Protestant body except the Protestant Episcopal Church and the Presbyterian; and probably nobody has fewer members leaving it because they find its faith and practice shallow, inadequate, or vague.

Three Invaluable Treasures

Now why is this the case? It is not because the Lutheran Church is a convenient stepping stone for social climbers but because of three invaluable treasures, neither of which is more important than the other and none of which we Americans can take credit for, except insofar as we have recognized them as treasures and sought to appropriate them.

(1) The Lutheran Church is a confessional church, not merely a social group or a community of feeling. Its loyalty is to the apostolic faith which it labors (often haltingly) to hold in its purity. Neither in its seminaries nor its congregations nor its catechetical classes does it apologize for its concern with Christian doctrine.

(2) It is a church that seeks (often haltingly) to nurture a trusting, loving, active faith and does not seek to inculcate a reasonable philosophy of religion or to induce a state of placid adjustment. Thanks both to the influence of Pietism and the growth of the liturgical movement it seeks (often haltingly) to deepen the Christian devotional life and make the Christian faith experience real and practically relevant.

(3) It has a tradition of worship as long and as full and wide as the Church itself. Its music, its hymns, its text-centered preaching, its liturgy, its conviction that the heart of the matter lies in the Sacrament of Holy Communion—these serve to unite all five classes before the altar as one supplicant, one very needy class to receive God's gift. Stated negatively, Lutheran churches usually resist the temptation to become pleasant, friendly, sociable in-groups which absorb only pleasant, friendly, sociable people cut from the same cloth. (Or am I hoping against reality? The other day an old friend now in an exposed western city wrote of their rapidly growing church building [among other things] that "the couples club has decayed into a completely social game-playing group. There's nothing wrong with games in church, but "decay" is sad.)

Let the Church Be the Church

These, in any event, are gifts which we insufficiently cherish, which we fail to appropriate, and which in many respects we hardly know of. These are the things which open Lutheran churches to all classes and which at the same time answer to the religious yearnings of all types of people whenever they have been nurtured to understand its heights and depths. For these reasons Lutherans do not ordinarily change churches because of neighborhood convenience, to gratify social ambitions, or to find congenial acquaintances. If and when we *do* so center our church-life, and when the Church insists on it even if the clergy yields, then there will be no danger that we will begin to cater only to the narrow segment of the American population. "Let the Church be the Church"—and not some other thing.

Mr. Packard quotes someone to the effect that the transformation we're now seeing will make the Industrial Revolution of the 18th Century look like a "minor tea." No observant person could deny the assertion, and the growing concern for social status is but one aspect of *The Affluent Society* which is taking new form and changing shape before our eyes. How secular the circumstances of any type could possibly provide Lutheranism with a more powerful incentive for reclaiming its full heritage in its evangelical and catholic fulness, I cannot imagine.

Editorials...

N FUNERALS

IRISTIAN?

That question is not asked in order to afford an excuse to inveigh against ostentation in the choice of funeral accessories, including too many and too elaborate flowers. In fact, should readers be inclined to comment what follows, please leave out the flowers and the ntation. It is something much more fundamental important we have in mind.

A pastor writes that he has recently had a few exences which make him "wonder if we know what why) we are doing at a funeral service." He goes o ask, "Isn't it about time for us to re-examine the ole philosophy of funerals?" He concludes by sugting that we "air the problems" editorially and sugt "some solutions."

We believe that our pastor friend has raised an imrtant question, one which has been "aired" on more an one occasion but which continues to be of concern only to pastors but to many mature Christians in congregations as well. We wonder how many a stor has gone away from a funeral service and asked mself sadly, "Was that funeral Christian?"

Let us not, at the moment, be led into a discussion abuses. That is, after all, the negative approach. ost of us know what the abuses are. The letter to hich we refer attempts to summarize them all by king, "Aren't we too much concerned with 'the rthly remains'?" Let us let it go by admitting that, hatever abuses one may have in mind, they are probly in some way suggested by that question. Here we re interested in the solution.

The only solution lies in getting back to the basic hilosophy of the Church regarding burial services. It simply that this, too, is *a public service of worship f a Christian congregation*. True, it has special connotions; it is, in fact, a "special service." But there are any such, and they are still a part of the congregation's fe and worship.

When a Christian congregation worships, it does so rough the Means of Grace, and through prayer and raise. There is no occasion to administer the Sacraents at a funeral, so the Means of Grace is the Word, oth read and preached. Prayer and praise is provided y the prayers of the service and by the songs, be they ng by the congregation or by a soloist or special group f singers. In any and every case, the service is one of worship, differing from the Morning Worship of the previous Sunday only in that it is a service with a "special" purpose.

If that simple fact is kept clearly in mind and is impressed upon those who have a share in the service, it is bound to be Christian. It will make no difference where it is held: at the home of the deceased, in a so-called "funeral home," or in a church. We have never been able to become interested in conducting a crusade against Christian funerals being held elsewhere than in a church; there are many practical considerations which play into that discussion. It is not the *place* but the *character* of the service which ought to concern us.

A funeral may be large or small. It may involve many or only a few or none of the members of the congregation to which the officiating pastor belongs. That makes no difference as far as basic philosophy is concerned. It is as pastor of a congregation that the pastor ministers; he has no authority beyond that. He will not conduct a funeral if he knows that it is one which his congregation cannot sanction. He will permit nothing in it which is contrary to the standards of worship of the congregation to which he ministers. He will simply lead a Christian service, preach a suitable Christian sermon, and commit the body of the departed to the grave in a Christian manner.

It is as simple as that. A funeral conducted by or in the name of a Christian congregation and in accordance with the principles of worship of a Christian congregation cannot but be a Christian service.

EDITORIAL ARITHMETIC

Mathematical proficiency is not, fortunately for the present incumbent, one of the primary qualifications for an editor of this paper. That we are sadly lacking in such proficiency was demonstrated in an editorial recently ("Statistical Day of Reckoning," Aug. 18). After commenting on the fact that in 1958 Lutherans in the United States and Canada numbered more than eight million, but that this meant an increase over the previous year of only 223,723, we stated that this means "that it took four baptized members to gain one." Actually, it took, not four, but 32 to gain one. We would probably have drawn the curtain of charity over our mathematical aberration had not some gleeful readers discovered it at about the same time we did. We accordingly confess, make correction, and express the hope that our editorial judgment may be found to be sounder than our mathematical acumen.

The Deadly Sins:

GLUTTONY

(continued)

Intruding Memory

In the immigrant community in which I was reared, eating—particularly on Sundays and holidays—was not slowed down by squeamishness about gluttony. Many of the Scandinavian housewives had worked in American families before marriage and had acquired amazing skill in cookery. Their Sunday dinners were masterpieces. I can still see, through the steam of their kitchens, their round Nordic faces, red and jovial as autumn apples and the hustling amplitude of their figures in blooming houseprints.

They loved a table with twelve or fourteen guests and they loved their kitchens and their pantries and their hot stoves. They loved their providing husbands who brought home an unravished paycheck, with the blessings of field and orchard, sea and pasture, which could be dumped in their larders, and they loved appetite in the concrete, the famished face and the hollow stomach to which they could address their art.

It was a firm tenet of the code of these good women not to let a guest escape without several helpings and woe to the ingrate who tried to resist their kindness. He was downed under a barrage of platters, bowls and pitchers. Sunday dinner in these homes was no respecter of persons. Regardless of the state of your gall bladder or your conscience, you were to be stuffed. "Eat!" was the battle cry. "If you don't eat, you'll starve!"

No Uncertain Sound

I don't want to leave the impression that the pulpit was silent in the face of this crisis. It remained vigilant and vocal. It happened in those days that, because of their kitchen interests, wives were often absent from morning worship. These were the times before electric stoves and automatic cookers and some of the ladies excused themselves on the grounds that the big black kitchen stoves had to be tended. The argument had some point but it was chosen not to be listened to by the pulpit. "Why," the cry was, "do we need all these roasts and chops and steaks, these pies and cakes, this unending parade of pots and pans?" "Let us not follow the example of Martha who was busy with many things, but of Mary who chose the better part." Verily, no one questioned the orthodoxy of this discourse, least of all the women. They sat quietly at the Ladies' Aid meeting, they wore their black coats and their little grave hats, and they folded their gnarled hands devoutly while the young minister exhorted them to reject meat that perishes. But the following Sunday morni when the church bell rang, they were back at the sto

Upper Hand

They had the absolute upper hand. They had se many young pastors come and go. They had hea the Martha-Mary bit many times but they knew th not one reformer in a thousand could resist their roa and their oven-browned potatoes. When the pastor sa into his chair at the dinner table he was reduced to man among men. The ladies did not twit him about doctrine of gluttony while they bustled around him a stacked his plate. Far from it. They agreed with hi He was a minister and he was supposed to say the things. And they did not respect him less for eati at their table. But neither did they apologize for wh they cooked.

The Belly God

What shall we say of these things? Who was rig the ladies or the minister? It is well to remember t setting. The immigrant women were driving away memory which nagged them. They had, alas, be hungry many times. They carried memories of b herring and rancid pork, of skim milk and soggy pot toes. Their American cooking was a vast burnt offerin of gladness and gratitude to God for having filled the empty stomachs.

At this stage the belly was not yet a god, the mi not yet set on earthly things. Not yet, but the dang lurked. And so, when the young pastor preached, t women listened at least with half an ear.

For the Family Altar

J. R. Hestenes

rd the Seventeenth Sunday After Trinity — *Cana*

The Epistle: Ephesians 4:1-6 • The Gospel: Luke 14:1-11

Monday, September 14

JESUS ALSO

John 2:2

is also was invited to the mar- with his disciples.

wedding is always a significant When all things are right and when the bride and groom come ally to the ceremony, it is an oc- of great happiness and joy. The cant touch to the account of the ing at Cana is the fact that Jesus here. This is always an indication he event is being blessed, and that hopes and plans for the new home eing underwritten by the promises od. When Jesus is invited into our He does not fail to come, and to the difference that He alone can

ere is so much at stake, dear Jesus, wondrous relationship You have ned between a husband and wife; so promise, so much happiness, so growth in experience. Enter into home and there be the Guest that ouse may truly be blest. Amen.

Tuesday, September 15

IT HAPPENS

John 2:3

When the wine failed, the mother of Jesus said to him, "They have no wine."

True, the shortage of wine occurred at the wedding in Cana, and caused embarrassment to the host. This situation can be an illustration of the failure that too often occurs in marriage which brings about, not so much embarrassment, but heartache, trouble and remorse. One of the blights on humanity today is the great number of husbands and wives out of whose wedded life has gone the love, the devotion and singleness of purpose that alone can keep a marriage what God means it to be.

We pray, dear Father, that those who know the happiness of maintaining a Christian marriage may be careful to see that the "wine," the foundation of their happiness shall not fail. By devotedness to You and to one another, may every man and wife be anxious to guard and increase the love that is theirs. Amen.

Wednesday, September 16

THE BEST COUNSEL

John 2:5

"Do whatever he tells you."

This was the advice of Mary, the mother of Jesus, to the servants at the wedding. The wine had run out and there was a crisis. This same advice is of the best in the marriage relationship: "Do whatever he tells you." What Christ has to say about marriage and the keeping of a good home cannot be improved upon by any ideas, old or modern. Often husbands and wives, in seeking aid to save their marriage, go to those who give counsel, and this is fine if such are of sincere purpose. Good counsel always agrees with the basic counsel that Christ has given.

It is not in selfishness that a home is made happy, nor by lack of love and consideration for one another. O Lord, keep us in Your Word where You speak to us of the things we hold closest to our hearts. Help us to understand that by keeping the basic rules of happiness we shall keep a happy home. In Your Name.

Thursday, September 17

IT DOES ADD UP

John 2:7

esus said to them, "Fill the jars with ." . . . "Now draw some out."

ikely the servants in the story did not that they were assisting in a mir- that involved the changing of water wine. If they had known ahead of that the water was going to be wine they would not have believed This is nonsense," they would have Sometimes the simple, straightfor- suggestions of scripture respecting maintenance of a good home seem nonsense too, and we think that "it n't add up," or that it won't dam- the marriage any if we grow a little in ardor, or break a few rules.

Your rules do add up, O God. And erever they are replaced by new ideas give more "freedom" there is noth- but hurt and distress. Even as You desirous that true happiness shall be nd within the marriage bond, guide se who are within it to a desire to Your commands. Amen.

Friday, September 18

HE NOTICED IT

John 2:9

When the steward of the feast tasted the water now become wine . . .

The steward at the wedding reception was the first to notice that a better wine was being served to the guests after Jesus had intervened. It is not clear whether he knew a miracle had taken place. But the point is he noticed there was a difference in the first and the second wines, just as the outsider notices that some marriages seem to have something "extra" about them, a special well-being, a strong bond, a definite purpose. In these days good marriages stand out in contrast to the poorly managed affairs of the careless world.

It is true, dear Christ, that a Christian home is not maintained merely for the purpose of showing the world what can be done. But at the same time, let such homes be worthy examples of the joy and happiness that abides with those who seek to live according to Your will.

Saturday, September 19

MANIFEST GLORY

John 2:11

This, the first of his signs, Jesus did at Cana in Galilee, and manifested his glory; and his disciples believed in him.

The miracle at Cana was, so to speak, a demonstration of the change that Jesus came to make in the lives of people. In keeping with the thoughts we have had this week on Marriage and the Home, the presence of Jesus at the beginning of marriage with the good prospect of His continuing as a guest in the home spells true happiness. And in the living out of this happiness Jesus is glorified. The blessings that result from obedience to Christ are always plain to see.

We would glorify You, blessed Jesus, in the happiness of our home. While there are those who think that happiness is found in recklessness or in freedom that is only slavery, help us to demonstrate the true joy of the little "heavens on earth" that are formed around Your Will. We ask this in Your blessed Name. Amen.

400,000 Strong . . .

Kirchentag at Munich

Witnessing to the unity of their evangelical faith in a divided country, more than 400,000 Protestants prayed at a huge out-door rally at Munich, Germany concluding the ninth German Evangelical Church Day (DEKT) Congress.

They were gathered around a 120-foot steel cross on Theresien Meadow, a huge lawn area famous for Munich's traditional October beer festival.

Dr. Reinhold von Thadden-Trieglaff, president of the DEKT movement, told the crowd that the Church's impact on the world can only be as great as the total sum of responsible Christians who witness to their faith in every-day life. Only through laymen's action, he stressed, can the Church's message become a shaping force.

Earlier at an evangelistic meeting Bishop Otto Dibelius of Berlin, head of the Evangelical Church in Germany (EKID), denounced the continued curtailment of personal freedom by East German Communists.

The bishop, who also is spiritual leader of EKID's Brandenburg Province in East Germany, said it was a "monstrosity" that a Communist state should dictate where citizens may travel and what they may think.

This was a reference to the decision by Soviet Zone authorities to issue only about 1,000 travel permits for East German Protestants attending the DEKT Congress in the Western Zone.

A highlight of the rally was a question and answer session broadcast over loudspeakers which stressed the importance of the Congress theme "Ye Shall Be My People," for a divided country. The session also dealt with Protestant-Catholic co-operation and summarized conclusions reached by workshops which explored church, political, family, community, vocational and social problems in the light of the Evangelical faith.

A message from Chancellor Konrad Adenauer declared that with the "fundamentals of Christianity being attacked by atheistic forces with unprecedented vigor, Christians of all confessions are called today to stand together more than ever."

The chancellor expressed the hope that the DEKT Congress' call "will find a strong echo throughout the world."

Speakers urged that Christians increase their responsible participation in public life, that parents spend more time with their children, and that believers make greater efforts to end Germany's division and continue praying for its reunification.

Other speakers from Africa and Asia thanked European and American churches for aiding religious groups in those continents and urged that racial discrimination, especially among Christians, not be tolerated.

In a concluding prayer, Bishop Dibelius asked that God grant peace to the world, guide nations away from the "abyss of self-destruction and let peace be governed by a spirit of justice so that it can become a bridge over which younger generations can advance toward a new community of peoples based on veracity and freedom."

Nearly all of the Congress' closing events and many of the earlier sessions were broadcast to East Germany over the West German and West Berlin radio and television systems.

Meanwhile Communists continued to attack the Congress as a "tool of atomic armament and war preparations against the Socialist camp, thus destroying even the last remnants of the all-German character."

Replying to the Communists, the German Evangelical Church leaders said that the DEKT presidium "enjoys the full confidence of all parts in East and West Germany." Stressing DEKT's non-political character, the churchmen urged East German Christians not to be confused by Communist propaganda, adding that "we live and remain God's people in both the East and West."

Soviet Zone authorities struck a last minute blow against the DEKT Congress when they refused to grant travel permits to 25 pastors scheduled to preach morning services in Munich churches on the closing day.

ACCIDENT PRODUCES SONGS

Where do the writers of religious songs find their inspiration?

One Cleveland woman found hers while she was recovering from an automobile accident in which she suffered two broken legs. The legs were in casts for five months.

"I was so thankful for my complete recovery that I put my feelings into words and music," says Mrs. Frieda Prabucki, 29, a mother of two boys. The result was "Get Thee Behind Me," now a record on the Columbia label, and "My Unseen Companion," which the same record company has received for consideration.

Mrs. Prabucki is polishing two other songs and will soon make recordings on them. They are "Honey, Take the Bible With You," a song for service men, and "Keys of the Kingdom." Both are written with bounce, aimed especially at the teen-agers and others who do not attend church.

"Half of my profits are going to God," she says. "Why not? He is my partner. Rodgers has Hammerstein. I've got God."

At Moscow Fair . . .

Religion Discussed Often

Religion-minded Russian visitors to the American National Exhibition in Moscow have been giving tit for tat to American believers who complain that religion was ignored at the Soviet Exhibition in New York.

They have been saying, in effect, that the materialistic note, blatantly evident in the Soviet show, is also to be found in the American display in the 113-acre Sokolniki which has already attracted in the neighborhood of one million sightseers.

Among the blizzard of questions from the visitors was one posed by an alert little old woman who wanted to know, "Are the Americans really a

DEKT RALLY IN MUNICH—(Left) Hundreds of thousands of German Protestants gathered in Munich for the Ninth German Evangelical Church Day (DEKT) Congress (Kirchentag). See story and front cover. (Below) Lutheran Bishops Hermann Dietzfelbinger of Bavaria (right) and Dr. Theodor Heckel of Munich talk to youngsters from an American Sunday school during the children's day at the Kirchentag. The event, which included some 6,000 youths, preceded the opening of the DEKT.
RNS Photos

ıg nation, or are they interested
in cars and color TV?"
hat she and other commentators
ar to ignore was the fact that any
apt by the American exhibitors to
all out" in portraying the religious
of American life would most like-
ave been vetoed by the Kremlin
vigs as "political propaganda."
ıny of the Russians who have
hours under the gleaming gold
of the fair have been openly
essed by the range of American
rial achievement. But they have
away baffled at finding, as one
r put it, "so few religious ex-
ts."
he American guides—they com-
e Protestants, Roman Catholics,
s and Eastern Orthodox—have been
ains to explain that while the ex-
ion does not contain a specific re-
ous section, there are sufficient fea-
s of religious interest to show that
gion has a widely persuasive influ-
e in American life.
hey have pointed, among other
ngs, to the book section which in-
des Bibles and religious volumes;
gious paintings; displays of modern
rch architecture in the U. S.; and
ns that depict various phases of
S. religious life and activity.
The hunger to sense and appreciate
spiritual aspects of American life
apparently been whetted rather
satisfied by the sacred music
yed on hi-fi sets, the many records
religious music on display, and re-
ious music played on Sundays.
Sometimes, it would appear, impa-
nce has helped touch off criticism.
isitors have complained that the re-
ious books are too hard to pick out
ong the thousands of volumes dis-
played. There have been complaints also that the scenes of religious life in films shown simultaneously on seven screens are too short.

The Bibles on display in the book section have been a major attraction to hundreds of Russians to whom the Good Book has become only a nostalgic memory. Hunger to possess a Bible has explained why so many have disappeared from the shelves.

One pathetic scene occurred when a frail old woman asked permission to hold one of the Bibles. She kept it in her hands for long, rapt minutes, and with loving fingers turned a page or two. When finally she handed back the Bible, she asked, wistfully: "Perhaps, you'll let me keep it?"

When the officials reluctantly informed her that none of the Bibles could be removed, she turned and walked sadly away.

Changing Mission Concepts

Changing concepts of mission work at home and abroad were illustrated by several speakers at the American Baptist Convention's National Missions Conference at Green Lake, Wis.

Dr. Kenneth L. Maxwell, executive director of the National Council of Churches' Department of International Affairs, stressed that it was as much a mission of the church as is direct evangelism.

"Evangelism, healing, teaching, relief, rehabilitation, economic, political and social responsibilities for more justice, freedom, and peace—all these and more are parts of God's mission to a world in revolution," Dr. Maxwell said.

The Rev. Philip J. Uhlinger, American Baptist missionary on furlough from the Belgian Congo, reported that

the denomination's churches there are rapidly becoming self-governing, though "often only when the missionary pressures them to do so."

Most Congo Baptist policy, he said, is now decided by the Mbundani, or governing council, in which Congolese outnumber missionaries.

Other characteristics of Congo mission work today, Mr. Uhlinger said, were the rising independence movement; growing urban centers such as Leopoldville, the 400,000-population capital; the lack of educated national leadership; and the activity of new faith-healing "prophets" who he said combine a species of Christianity with extreme political nationalism. So far, he added, there has been little Communist influence in the Congo.

Sees Asian, African DP's in Own Countries

Social change is coming so rapidly to some countries of Africa and Asia that the native-born people have become virtually "displaced persons" in their own countries, according to a study secretary of the World Council of Churches.

The Rev. Daisuke Kitagawa of Geneva, Switzerland, who has given special study to this problem, reported that underdeveloped countries facing this situation are turning their attention to Japan as a country which has successfully adjusted itself to western technological civilization.

However, they are finding it a bit difficult to learn lessons directly from the Japanese since Japan has had considerably more time in making the adjustment.

Some countries like Liberia have jumped from the walking stage to the flying stage, without making any of the in-between stages, he observed.

Mr. Kitagawa, speaking at the 10th anniversary dinner of the Japanese-American center of Minneapolis, said that Americans of Japanese descent have a unique responsibility and opportunity to be of service to the people of the world in adjusting to rapid social change.

"The Nisei with their experience and technical training and education in America ought to be able to make very positive contributions in helping them," he added.

—RNS Phot

DEPOT OF MERCY—Ready to roll into any disaster area in a large surround ing territory is this mobile "Depot of Mercy" operated by the Seventh Da Adventist Texico conference. The van contains 10,000 catalogued items o clothing, closets laden with hanging garments, and a large supply of blanket and sheets. The relief unit also contains a portable power plant, butane stove electric refrigerator, and running water.

Probe Pastor Training

Greater emphasis on intellectual and spiritual qualifications of indigenous pastors in Asia and Africa was urged at the annual meeting of the Lutheran World Federation's Commission on World Mission at Nyborg, Denmark.

Dr. Vilmos Vajta of Geneva, Switzerland, director of the LWF Department of Theology, recommended that Lutherans not only raise standards of theological education programs in mission areas but not "isolate" them from those of other Christian confessions.

"Experiment with the placing of Lutheran teachers in interdenominational theological faculties," he counseled some 130 mission leaders, missionaries, Asia and African churchmen attending the eight-day conference.

Tormod Vagen of Oslo, secretary of the Norwegian Lutheran Mission, warned against requiring a standard academic theological education as a condition for pastoral training in the younger Churches. "I fear that most of those who have been equipped by God with gifts of grace for the pastoral service will be left outside," he said.

Mr. Vagen cautioned against imposing on the Asian, African and also Latin American Churches "many and larger theological schools that will be a burden upon them in the future."

Both he and the Rev. Simon An Mbatha of the Lutheran Zulu Ch in South Africa, contended that often Christian theology was cl in complex Western philosophical which made it impossible to ex in simple terms to Asians and cans of non-Christian backgroun

Dr. Vajta listed four "main cu problems" of theological educatio the younger Churches: (1) "indi zation," or "rethinking the Gosp the context of a new culture" producing theological literature w is more than a mere translation; "the ecumenical problem of un which he said was leading to Ch union and fellowship based on a clesiastical system rather than trinal agreement; (3) the "de-s mentalization" and "informalizat of worship; and (4) the need fo scientifically reasoned approach" t non-Christian world.

Child Welfare League Accepts Wisconsin LWS

The Lutheran Welfare Societ Wisconsin has been accepted for visional membership in the Child fare League of America, it has announced by the Rev. B. A. vick, executive director of the socie

The League helps member age improve methods of care and m available latest data on all aspect child welfare.

Agriculturist Serve in Greece

Lutheran graduate of the Univer- of Minnesota's School of Agri- re and former soil conservation- ft the United States August 12 orthern Greece, where he will for two years as a member of cumenical Greek Village Team. Charles A. Schroeder, 26, of sboro, Minn., will replace Mr. is Johnson, a Lutheran youth from Island, Minn., who has recently ned to the United States after ng his two-year term on the inter- ch team.

1959 graduate of the University innesota, Mr. Schroeder received S. degree with a major in animal andry and a minor in plant in- ry. The son of a farmer, he was loyed with the U. S. Department griculture Soil Conservation Serv- n 1957-58. In addition, he is skilled lectronic equipment repair, having trained in this field during his s in the U. S. Army from 1953-55. Schroeder is a member of th Prairie Lutheran church, a gregation of The Evangelical Lu- an Church.

International, Ecumenical

he Greek Village Team is an in- national and ecumenical group of roximately twelve volunteers, all of om are experienced in some phase agriculture or home economics. The members work in cooperation h the Greek government and the eek Orthodox Church in a redevel- ment project of the rural area of rthern Greece. They help farmers learn new agricultural methods and prove the living standards in the a.

Mr. Schroeder will be sponsored as member of the team by the Luther- World Federation Department of orld Service. His expenses will be id and he will receive a subsistence owance during his two years of rvice.

Mr. Johnson, who is a member of e American Lutheran Church, re- ntly returned to the United States way of the Orient. Stopping in Turkey, he and a fellow team mem- ber had an audience with His All Holiness Athenagorus, Archbishop of Constantinople and Oecumenical Pa- triarch. The archbishop questioned the men about the work of the inter- church group, particularly in the area of his home town of Basilico, Greece.

In describing some of the most valu- able aspects of his work with the Greek Team, Mr. Johnson pointed out the insights afforded him by living and working with an ecumenical group.

From Healing to Canning

"We realized that our basic Chris- tian motivation is the same," he said, "and we grew in a mutual appreciation of the differences. It doesn't mean that we had to compromise our own convictions, but by living with people with so many different kinds of back- ground, we grew to understand what the differences were."

Mr. Johnson, who is 21 years old, is returning to his pre-seminary train- ing at Wartburg College in Waverly, Iowa. During his months of work in the mountain villages he feels that his initiative was greatly tested. "Because you bring help from the outside the villagers expect that you will be able to perform everything from healing a woman who is ill to demonstrating canning methods!"

During his term in Greece, Mr. Johnson was confronted with a variety of tasks which included teaching Greek Orthodox seminarians how to use modern farm equipment, and giv- ing leadership to a cattle breed-im- provement project.

Mr. Johnson found villagers with whom he worked to be very devout in their Greek Orthodox faith. He pointed out that when you greet a villager with the words "How are you?" he replies "Thanks to God, I am fine." The common greeting at Easter time, he said, is "Christ is risen!" with the reply: "Yes indeed!"

Although he knew no Greek when he arrived in that country, Mr. John- son was able to work without an interpreter after three months. Mr. Schroeder, who speaks no Greek, hopes that he will make out as well in his learning of the tongue.

The work of the Greek Village Team is supported by Lutherans in America through their gifts to Luther- an World Action.

Churches

Lankin, N. Dak.—Quale Church, the Rev. Allen Skindlov, pastor, cele- brated its 75th anniversary in July. The Rev. Carl Holm preached at the morning service. Other former pastors who spoke at the afternoon service were the Rev. M. E. Arneson, the Rev. Norris Olson, and the Rev. S. K. Knutson. Fordville Church in Ford- ville, N. Dak., in the same parish, celebrated its 75th anniversary last fall.

NEW PARISH EDUCATION UNIT—This new $45,000 parish house for Elm River Church, Galesburg, N. Dak., was dedicated recently. The new building is the first unit in a projected church plant. The present church sanctuary, standing nearby, was built in 1898 and will eventually be replaced. Included in the new construction are nine classrooms, an assembly hall, and kitchen facilities. The Rev. M. W. Tolo is the present pastor of the parish. Dr. L. E. Tallakson, president of the North Dakota district, conducted dedica- tory rites. A former pastor, the Rev. E. O. Barsness, also took part in the service.

The same former pastors also took part in that observance.

Milwaukee, Wis.—Advent Church, the Rev. Joel Dobbe, pastor, will celebrate its fifth anniversary with a banquet on Sunday, September 20. The anniversary banquet will be held at the Mitchell Park Pavilion in Milwaukee.

Sun Prairie, Wis.—Ground-breaking ceremonies for the first unit of Our Savior's Church were held Sunday, August 2. The Rev. John E. Midtling, pastor of this new Home Mission congregation, officiated. Our Savior's will be part of a two-point parish with Bristol Church, Sun Prairie. The land on which the new church will be built has been donated by one of the members of the congregation.

Correction

An item concerning Oakes, N. Dak., in the August 4 issue of **Lutheran Herald** was in error. It was Our Savior's Church, not American Church that celebrated its 75th anniversary in July. Former pastors R. C. Cartford and C. O. Hanson were speakers, as well as Dr. L. E. Tallakson, president of the North Dakota District.

People

The Rev. Glenn Bragstad has resigned as director of the Wisconsin Lutheran Student Foundation in order to accept a call to become pastor of Trinity Church, Park Forest, Ill., effective in October.

Mrs. A. I. Arneson was recently honored by her congregation, First Church of Morris, Minn., for her service as the congregation's organist. She has been active in the field of church music for more than 50 years.

The Rev. Carroll Bagaason, formerly of Britton, S. Dak., is now serving as pastor of Clarkfield Church, Clarkfield, Minn.

The Rev. E. T. Boe, formerly of Menomonie, Wis., is now serving as an institutional chaplain in Eau Claire, Wis.

The Rev. Wm. H. Braaten, formerly of Watrous, Sask., Canada, is now serving a four-church parish in Kyle, Sask.

The Rev. Martin M. Ford has been released from the chaplaincy and is now serving Greenfield Church, Harmony, Minn.

Miss Norma Sandstrom was recently installed as parish worker at Calvary Church, Rapid City, S. Dak. A native of Lake Crystal, Minn., Miss Sandstrom was graduated from the LBI in Minneapolis this year.

The Rev. Walter T. Gigstad, formerly of El Paso, Texas, is now serving as assistant pastor of Our Savior's Church, Osage, Ia.

The Rev. Richard H. Gilman, formerly at Northfield, Minn., is now serving a two-church parish in Toronto, S. Dak.

The Rev. E. C. Grevstad, formerly of Seneca, Ill., is now serving Mt. Sterling Church and Utica Church, Mt. Sterling, Wis.

The Rev. Jordan T. Jacobsen, formerly of Norway, Ia., is now serving Samuel Church, Eagle Grove and Holmes Church, Holmes, Ia.

The Rev. W. Lowell Jacobson, formerly of Halliday, N. Dak., is now serving a three-church parish centering in Holt, Minn.

The Rev. B. F. Molstre, formerly of Eagle Grove, Ia., is now working for the Global Gospel Mission in Minneapolis, Minn.

The Rev. A. E. Norson, formerly of Belview, Minn., is now serving a three-church parish centering in Hitterdal, Minn.

The Rev. Reuben E. Sorensen, formerly pastor in the rural parish near Everett, Wash., is now serving as pastor of Grace Church, Midway, Wash.

The Rev. I. S. Tweeten, formerly pastor in Kent, Wash., is now serving Central Church, Elk River, Minn.

The Rev. Reuben A. Wangberg, formerly at Madison, Minn., is now serving as pastor of Trinity Church, Thief River Falls, Minn.

The Rev. Hjalmar Madland is now serving as visitation pastor of Grace Church, Winchester, Larsen, Wis., the Rev. Richard Rem, senior pastor.

Mrs. Howard Thompson was recently honored for 50 years of service as organist and pianist for Good Hope Church near Willow Lake, S. Dak. A program reception was held in her honor in August. Three former pastors were present. The Rev. E. R. Youngquist is the present pastor of the Willow Lake parish.

Obituaries

Elna K. Bolstad was seriously in the explosion of a kerosene r ator in Madagascar on July 2 died on August 4 in Tananarive, she had been taken by plane for medical care.

Mrs. Bolstad was born in Rapids, Minn., May 15, 19 Charles H. and Agnes L. Olso obtained her elementary and

school education in Pelican Rapids received her B.A. degree from St. College in 1940. She taught at the school in New London, Minn., fo year, and was married to Ralph stad in 1941. They made their hor several areas of the United States ing her husband's military service medical studies.

Dr. Bolstad accepted a call from Board of Foreign Missions of Evangelical Lutheran Church to as the first medical doctor on our sion field in Madagascar. Elna lo supported the work of her husban Madagascar and was busy in man dividual mission activities. Besides regular mission work with the M gasy people, she used her musical to the great advantage of the chil at the school for missionary childre Ft. Dauphin.

Funeral services were held in M gascar on August 5. Memorial ser were held in Pelican Rapids on Au 12 and in Grace Lutheran Ch Eau Claire, Wisconsin, their spo ing congregation, on August 23.

Mrs. Bolstad's mother preceded in death, but she is survived by husband; three children, Arthur, and Kathryn; her father, of Be Minn.; and the following brothers sisters: Nellie of Tucson, Ariz.; of Minneapolis, Minn.; Lillian of gwah-ching, Minn.; Floyd of Mad Wis.; Dorothy (Mrs. Russell Olso

w, S. Dak.; Donald of Minne- Minn.; Roy of Tucson, Ariz. lmund of Blair, Wis.

Rev. Otto A. Jacobson, 79, died), in Northfield, Minn. He was Sept. 8, 1879, near Decorah, He attended Valders Normal , United Church Seminary, and af College. In 1906 he home- d in Adams County, N. Dak., as appointed to a county office he held until 1920, when he d Luther Theological Seminary. ned in 1923, he served as pastor wman, N. Dak., Kenyon, Minn., llingson, S. Dak. He retired in and since that time had lived in on. He was married to Rhoda in 1908. She died in 1944. he married Selma Vigdal. He is ed by his wife and two daugh- Funeral services were held Au- 3 at Gol Church at Kenyon.

s. Marie O. Holm, 69, widow of te Rev. Nels Holm, died June 17 inneapolis. Born in Norway, she to America in 1908. She served deaconess at Deaconess Hospital, klyn, and later was a parish work- Central Lutheran Church, Min- olis. She was married to Pastor n in 1926; they lived in Rapelje, t.; Wilmot and Strool, S. Dak.; Hazard, Nebr.; before moving to neapolis.

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Rolf H. Charlston, 409 Greenfield, Ave., Oak Park, Ill., 7-19-59
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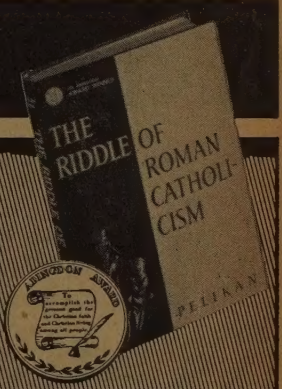

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Announcements

Sioux City Ct. WMF, Oct. 20, Riverside Methodist Church, Sioux City, Iowa.

Eau Claire Ct. LDR, Oct. 18, First Luth. Church, 1005 Oxford Ave., Eau Claire, Wis.

Mitchell Ct. WMF, Sept. 29, Platte, S. Dak.

So. Cent. Dist. Workers' Conf. WMF, Sept. 14-16, Ingham Lake Bible Camp, Wallingford, Iowa.

Mt. Horeb Ct. WMF, Oct. 6, Yellowstone Church, Blanchardville, Wis.

Omaha Ct. WMF, Oct. 2, Grace Luth. Church, Petersburg, Nebr.

Crosby Ct. WMF, Sept. 28, First Luth., Fortuna, N. Dak.

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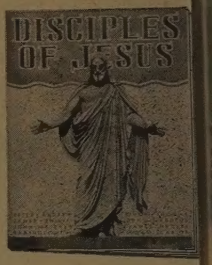

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Safford	KGLN	9:00
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Sioux Falls	KSOO	4:30
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Puyallup	KAYE	9:15
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Princeton	WLOH	4:00
WISCONSIN		
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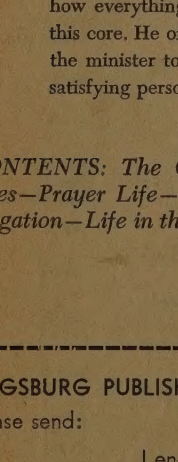

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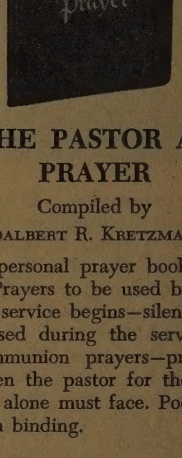

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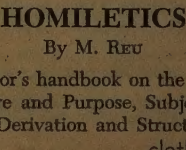

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